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SEARCH THE SCRIPTURES.

[The following essay on the study of the Scriptures takes rather more room than we usually like to give to a single paper; but the subject is important, and many persons desire light upon it. We therefore are willing to take more space for its treatment than would be otherwise desirable. — ED.]

WHEN Jesus said, "Search the Scriptures," neither the Gospels nor the Epistles of the New Testament had been written: therefore this command did not refer to the New-Testament Scriptures, but to the Old-Testament Scriptures. But, for all that, we apply it to the New-Testament Scriptures universally; and we have a right to do so. The letter of the direction refers only to the Old Testament; but the spirit, to the New. In fact, the principle on which the direction rests applies with far more force to the New Testament than to the Old. The reason given for searching the Old Testament is, that those to whom Jesus spoke believed that "in it they had eternal life." But we believe that the New Testament contains the truths relating to eternal life far more fully than does the Old: consequently, the reason given for

searching the Old Testament applies much more cogently to the New; and therefore it becomes more of a duty to search the latter than it does to search the former.

The force of this argument, we suppose, no one will dispute; but we wish it to be remembered, as we shall have occasion, before we close, to apply it to something else. But, at present, let us see, in the first place, the reasons for searching the Scriptures of the Old Testament.

I. The Old Testament.

In the first place, then, we ought to search the Old-Testament Scriptures. We are not Jews, nor are we expecting a Messiah. We do not, therefore, search them as the Jews did. They have no *authority* over us; they are not our masters; and we cannot look in them for Christian doctrines. Nor do we look in them for truths of natural science. They have nothing to say to us, in an authoritative way, concerning geology or astronomy. Theologians once opposed the Copernican doctrine, that the earth moves and that the sun stands still, with such texts as these: "He hath established the earth, that it shall not be moved: it stands fast for ever and ever."—"The sun also ariseth, and the sun goeth down, and hasteth to his place whence he arose." And, on the strength of this scriptural astronomy, Galileo was compelled publicly to recant his belief in the Copernican system, and to declare solemnly that the earth stood still, and that the sun went round it every twenty-four hours. So, now, the facts of geology are often denied, and its best established doctrines rejected, because they are supposed to clash with the geology of Moses. But it was not the object of the Book of Psalms to teach astronomy: that was left to Copernicus and La Place. It was not the object of the Book of Genesis to teach geology: that was

left to Cuvier and Humboldt. The object of the Old Testament was to teach theology and morality; to teach that there is one God, and what is his law, and so to prepare the way for Jesus.

It is very certain that there has always been in the Christian Church a tendency to Judaize. Too much authority has often been given to the Jewish Bible, the Jewish sabbath, the Jewish law, and the Jewish ideas concerning every doctrine of religion and morality: and therefore we ought always to remember that the Jewish Bible is not our Bible; that the Jewish sabbath is not our sabbath; and that the Jewish law is not our law. One is your Master, even Christ; and he alone has full authority, as one to be believed and obeyed.

But it is very possible, in throwing off the authority of the Old Testament, to throw away something which ought to be retained. It was intended for the Jews; but the Jewish element is also a human element: there is more or less of the Jew in us all. It was intended to prepare the way for Jesus; but we also need a preparation to enable us to come to Jesus. The work of the law was to arouse the conscience; but does not our conscience also need to be aroused? The work of the prophets was to rebuke the sins of their time, and yet to prevent despair by announcing a glorious future in which Love and Truth should triumph. Do we not also need the rebuke of their honest indignation, the encouragement of their far-reaching hope? The Jewish history may not be much to us as history; but it may be a great deal as showing us how to read our own history. In the providential history of that single nation, we may learn that there is a Providence also guiding the affairs of all nations. It narrates the prosperities and disasters, the vices, follies, crimes, and punishments, of a small nation of Syria; but it also shows

us the inward and important side of this apparently insignificant story. All these events are full of God; all have a meaning which connects them with the destinies of the race: and hence we may learn that the same thing is true of all other history; that the whole world is full of God; that all events are journeying toward a great consummation. And so, when Job struggles with the great problem of Evil, and is taught that he must wait for its solution, without impatience, we learn the same lesson. When the writer of Ecclesiastes, seeking good in temporal pleasure, power, and knowledge, reaps only a crop of black despair, he teaches us another great lesson. When David brings every thought, every feeling, every purpose of his life, and sings it with the accompaniment of his golden harp to God, he teaches us the meaning of truth and sincerity in prayer. Had he been a saint, the lesson would have been less valuable. And so even the faults, errors, and sins contained in the Old Testament may have a special value, as showing us that the providence of God does not attend merely the pure and holy on their way through the world; but that it regards the things which man despises, as not without their own value.

To gain lessons like these, we may well search the Old Testament, not to find therein perfect truth or a perfect law, but to read a book which is everywhere full of God. It is a book, which, for its special value, the world can never outgrow. No devotion can go deeper into the human heart than that of David, no aspiration soar higher than that of Isaiah, no mind struggle with the problem of Evil with a more concentrated energy than that of Job. In this whole volume of the Old Testament, the human race stands in the presence of God, with all its follies and all its sins; with all its struggles and tears; with its hours of joy also, of aspiration and of tenderness.

But we have shown that the literal and direct meaning of the command carries with it a less weight of obligation than its secondary and inferred application. It is in the New Testament that we think that we have eternal life; and, therefore, the first and strongest pressure of the precept, so far as we are concerned, refers to these scriptures.

II. The New Testament.

We are not of those who believe in a literal inspiration of the New Testament. We do not believe that every word therein written was expressly communicated to the writer by God. We find, in the history, contradictions, — unimportant to be sure, — as to matters of fact, which are inconsistent with such a theory. We find, in every book, traces of the limitations which belonged to each writer's individual mind. We do not believe that either evangelists or apostles were inspired in order that they might write a Gospel or an Epistle: but we find throughout these writings ample evidence that their authors were inspired men; that they were thoroughly, and in no common way, pervaded with the truth and the spirit of Jesus; that they were singularly preserved from Jewish narrowness and prejudice; that they were filled with a depth of conviction, and with a spirit of truth-telling, unexampled in any literature. There is no explanation of this phenomenon in their natural character or circumstances. They were originally very common kind of men, ignorant, and full of prejudices, like those around them; yet they have written histories and letters, of which we want words to describe the power and the charm. Their words, their thoughts, their statements, have been the objects of universal scrutiny, of the sharpest investigation, for nearly twenty centuries. Never were human writings exposed to such a test; and what has been the result? They are still, as they were at first,

the fountain of refreshment to thinking, feeling man. In them we think we have eternal life. Only a depth of life could produce such results; only souls filled full of the life of God and the spirit of Christ could leave such monuments, by the side of which the strength of the Pyramids seems unsubstantial.

And they testify of Christ: that is our reason for searching them. We search them to find him. Where else shall we go to find our Master but to these faithful witnesses? The chief thing in the New Testament is Christ. His life, character, and teaching, reflected in the simple story of the Gospels with such unpretending simplicity, or seen again in the Epistles through its transforming influence on the minds of the writers, is the great treasure of the New Testament. They bring us near to Christ; they make us acquainted with him as a friend. We, too, listen to his discourses, and are astonished also at their authority and power. We hear his conversation, and say, "Never man spake like him." His confidence in God brings us near to our heavenly Father. His assurance of immortal life makes us also sure of it. His hope for the world's future, notwithstanding all present misery, sin, and disappointment, gives our hearts new courage. If the Jews thought they had eternal life in the shadowy intimations and promises of the Old Testament, much more have we in the realities of the New Testament. If Moses and the prophets testified of Christ, how much more plainly do the evangelists and apostles bear witness to him! The spirit of Jesus is everywhere present throughout the New Testament; and the more deeply we search those scriptures, the more intimately we come in contact with it.

But it is to be remembered, even here, that it is the spirit, not the letter, which is of the most value. It is the spirit that quickeneth; the flesh profiteth nothing: and

the words even of Jesus himself are to be studied for their substance, life, and spirit, rather than their form. We may idolize the letter of the Bible; and this is as really idolatry as to worship an image of wood or stone, and may lead to as fatal results. The Jews worshipped the letter of their law more than its spirit; and what was the result of this idolatry? They found it written there, "In it thou shalt do no manner of work;" and so condemned Jesus, as a sabbath-breaker, for healing a man on the sabbath-day. The Roman Catholics find in the New Testament the words, "This is my body;" and so they burned men alive for denying that the bread was really the body of Jesus. Thus an idolatrous zeal for the letter of the Bible led both Jew and Christian to sin most deeply against its spirit. Are Protestants in no danger of this idolatry of the letter? They are in more danger than the Catholics: for the Catholic doctrines rest both on Scripture and on tradition; and, if the letter of the Scripture be taken away, there remains the authority of the Church by which to prove them. But the Protestant, having only the Scripture for his rule of faith, or thinking that he has nothing else, has been led to insist more on what he calls "literal inspiration;" which is about as contradictory a phrase as "fleshly spirit." It is for this reason that many object to any new translation of the Bible, even where they know that it is translated wrong. They are afraid to unsettle the respect with which men regard even the English words chosen by doctors of divinity in the time of King James. For the same reason, they continue to quote texts like that in the First Epistle of John, of the three witnesses, in proof of the Trinity; though they know that there is scarcely the least reason for believing it a part of Scripture. For this worship of the letter does not stop with what is really the letter, but applies itself to every thing within the lids of

the Bible, — even to the headings of the chapters, and the divisions into chapter and verse.

Christianity, as we find it in the New Testament, consists not so much of minute rules, definite ceremonies, or distinct articles of belief, as of ideas, principles, and truths which we are left to apply ourselves. By mistaking this, many errors are committed. Thus I saw one day, in the newspaper, a reward offered of a thousand dollars to any one who would prove infant-baptism from Scripture. A like reward might safely be offered to any one who would prove from Scripture that Sunday is the sabbath; or who would prove from Scripture the duty of attending public worship on that day, or at all; or who would prove from Scripture that we have any right to eat blood, — that having been expressly prohibited to Gentile Christians; or who would prove from Scripture that we are not bound to adopt, as a perpetual observance in the Church, the washing of feet, — that being as strongly commanded by the letter of Scripture as the Lord's Supper. The truth is, that the letter of Scripture does not undertake to decide such questions. Some are decided by expediency, by the different wants of different ages, and by common sense; and, in others, the spirit of the gospel commands us to reject the letter.

When we applied our text to the New Testament, and considered it as commanding us to search that no less than the Old, we broke away from its literal meaning. Having thus escaped from the chain of the letter in this instance, we will use our liberty, and see if there are not other scriptures yet which this command calls upon us to search.

III. The Book of Nature.

The Book of Nature was written by the hand of God; and it is the oldest scripture. No human imperfections meet us here. It has not been copied over and over again from one manuscript into another. It has not been translated from the original language: there is no corrupt text to be revised by learned labor, no confusion of the original revelation as transmitted through the medium of the imperfect human mind. It stands fresh and fair before our eyes, undimmed by age, as on the morning of creation; and is continually renewed and re-created before our eyes by the same omniscient Mind and almighty Hand. The thoughts of God are written in them all. His ideas of order, beauty, and harmony, are displayed in them. Thus they show God. As David and Paul teach: "The heavens declare the glory of God, and the firmament showeth the work of his hands."—"The invisible things of Him, from the foundation of the world, are clearly seen; being understood by the things he has made."

And not only does outward nature testify of God, but it testifies also of Christ. As all truth is in harmony with all other truth, we might expect that the revelation in nature will harmonize, at least, with the revelation in the gospel. As Jesus refers constantly to natural processes to illustrate his truth, we see that there is a correspondence existing between the two. The father and the child on earth correspond to the heavenly Father and the soul of man. Truth is like a seed: it will not grow to any purpose, except in good ground prepared beforehand. It may be choked in its growth with cares or pleasures, as the seed with thorns. But, if it grows, it passes first into the blade, then into the ear, and afterward into the full corn; passing from conviction into purpose, from inward

purpose to outward action. Christ's ideas of God are reflected from the lily in the meadow; are illustrated by the birds in their nests; are imaged in the daily transactions of every household. His teachings of immortality are confirmed by the analogies of nature; by dead stalks and seeds budding out again into leaves and flowers; by the frozen, rigid earth clothing itself anew with softest verdure; by perpetual reproduction following perpetual decay; by the chemical changes in which all elements are transformed, but nothing lost. Thus nature testifies to the truth of Christ by offering a thousand analogies to show that his commands and promises are in strictest harmony with the most universal laws, and the most minute processes of the outward universe.

IV. The Book of the Soul.

God has written other scriptures still, in the original instincts and constant experiences of the human soul. These scriptures are written, not on tables of stone, but on fleshly tables of the heart.

Surely, if God writes his thoughts on the face of the earth and the heavens, he writes them also in the instincts of the human soul. Man was made in the image of God. Human reason, human affection, conscience and freedom, reflect in their small mirrors the Divine Omniscience and the Divine Love; as, in the morning, each of the million dew-drops supported on the surface of the leaves reflects in its little globe the rising sun. The idea of God is written in the primitive conceptions of the human reason: the law of God is written in everlasting convictions of the human conscience, and some traces of the Divine Love appear in every pure affection of man's heart. But this inward scripture testifies not only of God, but also of Christ, both in its needs and its experience.

The needs of the soul testify of Christ, who comes to supply them. It needs some clearer knowledge of itself and of its destiny, of God and of duty, than it has. Its capacities exceed its powers; and so prophesy of the teacher who shall supply them. There is even in the texture of the soul itself a basis laid for the reception of a supernatural revelation. There is a faculty, universal in man, which leads him to believe beforehand in the marvellous, the miraculous, the supernatural. Every nation and every age has its magic, its charms, its stories of supernatural beings, its mythology filled with accounts of superhuman interposition. What does this show but that there is in man an original tendency to believe in the wonderful and the supernatural? And, if every other instinct and faculty has its appropriate object and appropriate food, shall this be the only exception? Man has intellect, and something is given him to believe and understand. Man has heart, and there is something for him to love. Man has conscience, and there is a moral law. He has a tendency to adore, and there is a God to worship. He has imagination, and there is beauty to feed it. He has hope and foresight, and there is a future; memory, and there is a past. He has the tendency to believe in the supernatural and the miraculous: and shall we say that there is nothing really supernatural; that there are no real miracles? This faculty, therefore, which is a universal and constant element of the human soul, is itself a declaration that there is, somewhere, a supernatural and miraculous element to supply it; and those who admit it to exist anywhere will probably not deny its existence in the Gospels.

But, besides the instinct of the marvellous which testifies to the supernatural element in Christianity, there is in the human soul the desire of immortality, which testifies in like manner, beforehand, to the resurrection of Jesus as the

first-fruits of the dead. Men have universally believed, in all countries and times, in a future existence of one kind or another. This points to another instinct of the human soul which needs food, and which finds itself fed in Christianity with the bread of life. By his own confidence in the permanent existence of the soul; by his own resurrection; by the faith which he inspired in the apostles; and by the convictions, which, in Christian lands, have sustained the dying, dispelled the darkness of the tomb, and caused his followers to sorrow for those they loved, with the tenderness of hope, and not the bitterness of despair, — Jesus meets this want also.

The human soul is also conscious of sin, and needs an assurance of pardon. This want also is original and universal in human nature. It is shown in the sacrifices of Heathenism, in the self-inflicted tortures with which men strive to appease the offended gods, and in all the terrors of superstition. Sin is the poison of life, and the sting of death. Now, this universal need, nowhere else met and satisfied, Christ satisfies by manifesting in life and death the forgiving love of the Father. This need, therefore, in the soul, testifies of Jesus.

The experiences of the soul also testify of Christ. He writes his presence, his truth, his love, on the heart of the Christian, day by day. Comfort in sorrow; support in weakness; gleams of light illuminating the sphere of duty and destiny; a peace which passes understanding; the conviction, that, in losing selfishness and finding love, we have passed from death to life; the sense of solemn presences around of spiritual beauty, dawning in ineffable splendor before the soul, — all such experiences bring us nearer to Christ, who is our life, and in whom it is hidden.

It is right to search all these scriptures; for all testify of Jesus, and in them all we have either the promise or

the possession of eternal life. Let us search them all with freedom, but humility; with courage, but caution; and we shall find that their witness is harmonious, and their testimony uniform. The voice of God in Nature does not contradict the voice of God in Scripture, nor that in the soul; rather, they help to explain and confirm each other. They suppose and imply acquaintance with each other; and a knowledge of all is necessary for the thorough understanding of any one. He who has looked for God in Nature, and found him there, will be better able to understand him as he speaks in Scripture. He who has studied his own soul faithfully, who has learned to know his own wants and powers, is better prepared than any other to comprehend the deeper meanings of the New Testament.

Moreover, let us take with us, in all this study, an earnest love of truth. Let us believe in its power and value; assured that, though it may often seem safer and wiser to conform to popular opinions which we do not believe, to avoid offence, nothing but simple truth is ever really safe or useful. It is better to love truth than to fear error. It is always safe to obey truth, and to follow it. It is never wise to say we believe, before we really do believe. Though doubt is an unpleasant state of mind, it is better to continue to doubt than to make up our minds prematurely. In the Egyptian story, the sad Isis spends a long time travelling up and down to gather together the scattered fragments of the torn body of Osiris. In like manner, if we would see the truth complete and entire, we must be willing to search for it everywhere, and to search for it as long as we live; finding something in nature, something in history, something in the written Scriptures, and something in the eternal instincts and ever-new experiences of our own souls.

UNITARIANISM, AND ITS PLACE IN THE CHURCH.

It has frequently been charged against what is called "Unitarianism," that after forty years, more or less, of a distinct organization for the purpose of propagandism, it has failed to make its way among the churches, and become recognized as a living, active power, like Calvinism or Methodism. It has quite as often been said in reply, that Unitarianism is not adapted, from its very nature, to present a show of sectarianism, and to enter, as it were, into the lists with other denominations, to contend for popular applause and acceptance. It is an influence, and not a power; a spirit claiming the allegiance of thought and purpose, and so assuaging the jealousies and harmonizing the discordances that interrupt the flow of good feeling, and keep alive the acrimony of sectarians, to the prejudice of piety, virtue, and religion in the world. In its best sense, Unitarianism is not so much a theological formula as it is an aspiration after the sure word of prophecy under all forms and administrations, that shall lift the individual into communion of life with whatsoever truth may be revealed to him. This definition of it has not yet been fully accepted by the majority of those who claim or bear the name of "Unitarian;" and hence it is that we hear so much comment upon the slow progress of the cause among the churches.

These reflections were occasioned by reading a letter from a friend, from which we make the following extracts: —

"You sometimes have thought that Unitarianism has been an apologizing religion; begging of the honorable, powerful, successful sects, for leave to be; begging pardon for its exercise of its right to think, its right to differ; beg-

ging for any cold crums that might fall from the rich man Evangelicus's table. A sad, mean religion, if it is so. I think we, who believe it, may all rest our hearts in peace, for ever, about its success. If it has the truth in it, it will make its way. The common people are always ready for the truth: they have no prejudices against it; at least, none but the lightest. No people have prejudices in religion, except those whose temporal interests are attacked.

"It is not wonderful that the Unitarian, a scholarly body, does not make its way as *a sect* among the multitude. *Scholars* are not men of the people. It is not wonderful that a religion, which addresses the intellect peculiarly, does not succeed secularly. Most men think slowly, laboriously, reluctantly: the best thinking *grows* upon the mind, is not forced upon it nor within it. If we, as a denomination, had begun simply with some practical truths; if our fundamental position was, that men were not good enough, that churches were not pure enough, — that they did too little for the world, or the like, — then I suppose we might have had the outward success so many think the one essential. But our position is a tolerably bad one when we begin by admitting that the Church is religious enough, moral enough, good enough; or, at least, that evangelical people are as good, moral, religious, as our people are, but that we would reform — their thinking!" . . .

It will be remembered, that, at one of the annual meetings of the American Unitarian Association, one of the clerical brethren affirmed, with considerable emphasis, that the denomination "*is the brain of the Church:*" an expression which savored not a little of conceit, and justly gave offence to many persons who entertained a different apprehension of the spirit and office of Unitarianism. But, if

reformation of the thinking of the community and the church be the grand object to be attained, Unitarianism has been eminently successful within the experience of even the present generation. Its enlightening influence has pervaded the several branches of the Protestant Church, and so dissipated the darkness of old superstitions, that nothing of life and religion, founded upon them, receives the hearty acquiescence of the community. The style of religious teaching is less colored by the tints of human device, and the pulpit is compelled to keep pace with the general progress of thought and education. In this relation, it is not difficult to perceive the indirect influence of Unitarian ideas of intellectual freedom and responsibility, though these ideas have never become organized as a sectarian power.

But, important and encouraging as this view of the relation of Unitarianism to the Church is, it is by no means the highest view to take of its office and its obligations. Religion, in all its best aspects, may still be inoperative upon the living spirit of the world, though intellectual education should pervade the Church; and Unitarianism will never have met the responsibilities that rest upon it, till it becomes a practical rebuke to the time-serving, selfish, and unspiritualizing influence of the Church itself upon the heart of the community. We ought to be gratified, if that is our ambition, that there has been a reformation of the thinking of theologians, and that there is a growing indifference towards dogmas and theories once deemed essential; but woe to us if we carry our ambition no deeper into the spirit of the world, and seek no more radical reform of the heart of society and the church! Providence has no call for such a grovelling system; and they who hold to it ought indeed to be cast out as unprofitable servants.

J. A. B.

QUESTIONS ASKED AND ANSWERED.

1. *What is religion?*

It is the sense of duty, developed into universality through the idea of God; and, in proportion to the depth, the completeness and the unity of that idea.

2. *What is the Christian religion?*

It is the sense of human duty, strengthened and intensified beyond all previous experience by the life, example, and precepts of Christ; and made operative, through the superior inspiration in Christ, the receptivity of better races of men, and the combined influences of a progressive civilization, to the regeneration of the world.

3. *What are the most distinctive marks of the superior inspiration, and power for good, of the Christian religion?*

That, whereas other religions make *natural perfection* the chief sign of acceptance with God, the Christian religion makes *spiritual aspiration* the true ground of favor, and the only promise of complete success.

That, whereas other religions are full of limitations and finite conditions to the grace of God, the Christian religion throws that grace open to the whole world on conditions purely spiritual and universal.

That, whereas in other religions God approaches us only on the side of our goodness, the Christian religion teaches that God is mostly solicitous, and perfectly accessible, on the side of our sinfulness; that we are the proper objects, not of complacency, but of pardon; and, through the ministration of Christ, he calls, "not the righteous, but sinners, to repentance."

That, whereas other religions make various outward acts and observances the *procuring cause* of God's favor, the Christian religion places these outward things as the *signs*,

true or false; and makes purely *spiritual conditions* the procuring cause of all blessing. The type of these conditions is Christ: to accept him is to appropriate them.

4. *What is Unitarian Christianity?*

It is the gospel of Jesus Christ, viewed and applied through the ideas, the discoveries, and the humanities of the eighteenth and nineteenth centuries. It takes the Bible as a body of *principles* for the inner life, and not as a system of *rules* for the outer. It accepts Christ as the purest and best medium of God's wisdom and love, but not as God Almighty himself. It admits *divine inspiration*, but denies *infallibility* to all men and churches. It respects all creeds, forms, and religious observances, only so long as it observes that they are the means of procuring and preserving *spiritual life* in their votaries; and recognizes the entire freedom of each individual to choose such as best conduce to his spiritual good. It recognizes the Unity of God, not merely as the dogmatic antithesis to the Trinity, but as involving the unity of the universe, the unity of the race of man, and, as a logical deduction from this, the *impossibility of individual salvation:* the only *perfect* salvation of the individual is in the salvation of the *whole* race, spiritually, morally, and physically. The Unity of God is not *arithmetical;* but it is universality, totality, integrality, perfection: and this will be recognized only when this quality is reflected in the perfections of the race; and, through that development, the individual can alone find himself in God. Meanwhile, "*faith*" can alone furnish "the substance of things hoped for," and "the evidence of things not seen."

5. *How can Unitarianism be propagated rapidly, without building up a sect?*

By confining the visible Church, for the present, to *simple congregationalism.* A larger unity must be left to a

more enlightened and diffusive sympathy, that will not sacrifice *liberty.*

By infusing into the congregation, as far as possible, the spirit and methods of the *family*,—frequent meetings, social intercourse, free exchange of thought, mutual help, organized industry for benevolent purposes, and economy and simplicity of appliances, governed by a most prudent and benevolent use of its aggregate resources.

By "preaching the gospel to the poor;" gathering *them* into families; and not attempting to mix, in this relation, social conditions too diverse and remote from each other in manners, education, and social refinement; leaving this to be done by more general processes and the *principles* of Christianity. Make such congregations, that each one will "*feel at home*" in his or her church.

By making the conditions of membership simply *unity of purpose* for God and for good; and coming at *methods* by mutual agreement and consultation, where the aggregate of taste and character must decide.

By regarding *every instrumentality* as "religious" that can advance the kingdom of God on earth in the education and elevation of the race; calling nothing "common or unclean" that can furnish material for the temple of God.

By launching Christianity, with confidence, right among the people; putting the brain behind the heart, the rudder behind the sails, and using whatever topic the passing interests of the hour may suggest, — political, social, or industrial, — *provided it already occupies their heart*, to illustrate the unchangeable, everlasting principles of the gospel.

Let Unitarianism be preached as *Christianity*, and not as an *ism*. Let the congregation be addressed as a *people*, and not as *religionists*. Let love to God, faith in man,

hope in progress, toleration in liberty, be the animating forces of the preacher and of the churches; and the people will flock to the church, as the throne of God, the refuge of man, the harbinger of the future, the home of liberty and of love. Z.

JOHN BRENT.

John Brent. By THEODORE WINTHROP, author of "Cecil Dreeme." Boston: Ticknor & Fields, 1862.

MAJOR WINTHROP, who was killed at Big Bethel, June 10, 1861, — fighting, as the rebels themselves declared, like the bravest of the brave, — left behind him three completed novels, besides several tales, ready for publication. He seems to have been one of those who love to write, but fear to print. There was no occasion for fear. His writings are among the best in spirit, in thought, in expression. The spirit is good and noble; the insight into life, remarkable; and the language flows, "a river of thought, which, with delight, divides the plain."

"Cecil Dreeme" we prefer to "John Brent;" but therein we know that we differ from good judges. One is a story of the city; the other, of the prairies. One paints New-York life of to-day; the other, in an equally masterly manner, gives the wild new tone of the Western uplands and mountain sierras. The *story* of "Cecil Dreeme" is the best. The plot is so well laid, that you do not find it out till the end of the book. There is unity to it, — dramatic unity. The whole scene is a couple of rooms in the New-York University Building, corner of Waverley Place; and the time occupied is but a few days. But the *characters* in "John Brent" are more marked and vivid.

The hero of the latter story is THE HORSE. All revolves round the horse; and he is the turning-point of every event. He alone saves the lady; he, with his hoof, slays the villain; he dies in rescuing a fugitive slave; and, after his death, re-unites the lovers. Moreover, we become interested in him personally. His character is as well depicted as that of "Gamarra," by B. C.; which we have always thought the perfection of horse-painting. Both books are very noble.

HINDOO MISSION.

[The following letters from Mr. Phipson and Mr. Gangooly will be read with interest. Our readers are aware, that Mr. Dall, after making an unsuccessful effort to come to America in the "Great Eastern," has returned to Calcutta.]

LETTER FROM MR. PHIPSON.

MY DEAR SIR, — I have just received, per mail, my first letter from Mr. Dall; who, I find, has been disappointed in his passage in the "Great Eastern" to America, but hope he will yet have the happiness of seeing his friends there. Your "Inquirer," which has also just come to hand, reminds me of my promise to write to you again. I have now been here just four months. We have just been having the native holidays; which prevents my having it in my power to report much progress in the school since my last. I enclose with this an advertisement of mine, cut out of one of the papers. I have one French scholar, two music, and one drawing, to begin with. The terms I have made with the master are his living only (which costs twenty-five rupees per month), till there are twenty-five pupils: after that he gets half, — the other half

going to the school. This is the first month. I have not had so many pupils in navigation as I expected: but *all* who have passed were prepared by me; that is one satisfaction. I have, altogether, reduced the expenses of the establishment a hundred and fifty rupees per month, — that is, I draw that much less out of the funds than I did, — and I hope to be able to do without any before long: in fact, unless we get more help than I think is likely, we shall be obliged to do so; for we are very short, I know. I think we shall have quite a number of converts to baptize in a few days. Of course, *I* don't like to do the thing myself, feeling unworthy as I do, and not being a minister either; though I don't think the latter a genuine objection, if I felt worthy. The young men are very urgent in their appeals. I should like to see Mr. Dall himself here; and yet hope he may not come till his year is out, so that he may not be deprived of his anticipated pleasure of home, and also that I may be able to complete all my plans *before* his return, so that he may see what I have done or can do. We have a small, very small, attendance every Sunday morning, from seven till nine, — all natives, except one gentleman, who has been once, and promises to come every other Sunday to help. He is not a Unitarian, but a liberal thinker for all that, and is reading our books with interest. I wish we had some more of the Tracts of the First Series; they are much liked; and I have given nearly all of them away since I came here. My letter, I find on perusal, contains little or no items of actual progress made, — it is all hope; but, as long as there is hope, there is probability. I go about a good deal amongst what few people I know here; and I think, by my words and example, have done something to lessen the prejudice against us so prevalent here. I have had some little controversy with a celebrated "popular preacher" of the English

Church, — Dr. Jasbo. I went to hear him one night; and he assailed us so, I immediately took it up. He has never done so since. I thought it right, when we were wrongly accused, to disavow it publicly; so wrote him a letter in the paper. And I must now conclude, with thanks for the "Inquirer," which comes so regularly to hand; and remain yours truly,

A. W. Phipson.

LETTER FROM MR. GANGOOLY.

Dear Mr. Clarke, — See me alone, in the midst of my superstitious countrymen, — a stranger in my native land! Bengal is as superstitious as ever, and her idols numerous, and her castes many, and her ignorance deep. There are some exceptions, indeed; but I speak of the generality. The Deists, or Bramhos, are interfering much with the missionary works, especially those of the Trinitarians. I fear my Trinitarian brethren find it difficult to cope with the free-thinking Hindoos. Would the latter could act as they think! Surprising, indeed, to hear them speak disrespectfully of the idols, fearfully of the old caste system; but, alas! how *few* of them dare to put their hands to the plough!

Almost every day, I meet one or more of this class, who seem eager to see a fair day dawn on our country. A few days ago, I met a young Brahmin, whose name I have very respectfully and affectionately mentioned in my Autobiography, p. 250. He has passed a successful examination in the Medical College, and hopes to go to the West Indies, as a medical officer, on board some cooly-ship. He told me many interesting things, which show his longing after the regeneration of Bengal. His domestic affairs are bitter: he finds no sympathy from his wife. Though

not an orthodox Hindoo, she is much influenced by her female superiors. He has a prayer-meeting twice a week, which is any thing but agreeable to her. He told me he had been to Mrs. W—— to ask her for a lady to teach his wife, as it is impossible for him to do it. This is the only way, he hopes, to effect something. He is very glad to welcome me again, and hopes that I won't sit quietly till I have done some good to my country. We are going to have a meeting soon, for the consideration of the best modes of destroying castes, &c. They have had many gatherings of this sort: but, as *Jesus* was not represented in them, they failed to accomplish their ends; for we are convinced that it is he who cared more for the fallen, the degraded, the forsaken, than high Pharisees. The number of the priests is overwhelming in India,—devouring the widow's substances; placing heavy burdens upon the low castes; making their own righteousness great; following the tradition of men, as of more effect than the words of God: and who but Jesus would be the right person to shame them?

I have told you of the Bible class. Yesterday there were two, coming from a good way. I read and explained Matthew, chap. v. They were delighted with it. A young Brahmin came in the other day to beg a copy of Channing, whose remarks on Calvin were very satisfactory to him. As he could not pay the full price for the book, we gave him two copies of Channing's Selections for a rupee; also gave him some tracts. He seemed pretty well conversant in the Christian theology.

My health is no better. I had to lie in bed part of the time; feel much exhausted after a little work; cannot go about much. The doctors told me, that, if I did not take proper care of myself, I should surely die. I am not showing you my weakness when I tell you, that it is

the *change* of living that makes me so ill. Having spent three years among friends who treated me as their relation, and looked after my health, I find myself here cut off from home, mother, &c. Good Mr. Phipson does as much as he can for me: he brings me medicines, and does other deeds of love.

My oldest sister has met with a serious misfortune. Besides dear "*Juthos*," she has lost her three children in a few months; and a fortnight ago she lost her husband, and a daughter of twenty years old, after an interval of three days. Does it look unkind in God to treat a Hindoo woman so? It does to us, when we do not understand his ways. Shall I blame him? No. Who am I, to find fault with the works of an all-perfect Father, whose ways are full of love, though all perceive not; full of a kind admonition, though we heed not?

The Brahmin gentlemen are daily growing more hostile to my mother for not settling with them, for not doing the penance, &c. The other day, the feelings of the ladies of my mother's household were offended by some gossiping elderly women of the neighborhood, who told them that I ate *cone*, *hog*, &c.; that they ought not to indulge me in the way they do. Dear mother would not hear them; but other two younger women, who are a very good match for their rivals, retorted the accusation by finding fault with their brothers and sons. I begged these good ladies not to quarrel, but to give a deaf ear to what the people say. I told them, too, that I do not eat *cone* or *hog;* have no religious scruples against them; but I do not like, relish, or love them.

"JOGUTH."

LETTER ON ORGANIZATION.

Rev. James Freeman Clarke.

Dear Friend, — Your letter of Dec. 31, and the Circular of the American Unitarian Association, have been duly received; and the wants which they express seem to me to be entirely reasonable: so they do to prominent members of my society, with whom I have talked about them. I intend to present the papers to an unofficial meeting of friends, before presenting them to the congregation at large; and we should have had a meeting last evening upon the subject, but for previous engagements on the part of some whom we especially wanted to have present. I trust we shall do all that you ask. I should not go far out of the way if I were to promise as much as that.

But I want to say a word more on what is, in substance or in development, the same topic you propose; and yet scarce would do more than present again what I have already, in different places, publicly said: *We want more organization;* we want, as I conceive, *an organization of churches.* It would seem as if there were wit enough in our denomination to devise some plan which should secure all the liberty we claim and enjoy, and as much more as at any time we may want (if we ever can want more); and at the same time have some formal bond, recognized, obligatory, — effective in creating union of feeling, effective in co-operation, but ineffective towards sectarian pride and exclusiveness.

I am aware, and I would prominently set forth the idea, that Unitarian*ism* does not embrace all the true liberality and progress of Christian thought in the community. Many

Universalists, many Spiritualists, the "Progressive Friends," many in connection with "Evangelical" churches, cherish the same fundamental principle with ourselves; and perhaps there are many of other names, that cherish the same: that principle being, as I understand it, not any defined theology at present accepted, but a recognition of the sacredness of truth and the supremacy of goodness; or in fewer words, perhaps, that *Christianity is a life, and not a creed.* And I look with interest to the possibility of gathering into one, all of every name who accept this principle, with more interest than I look to the possibility of extending the dominion of the name of "Unitarian." And is it not possible, even, that we stand in the way of the truth we love, by limiting ourselves to a *Unitarian* Association, — a name expressive of a sectarian — I do not mean in an offensive sense — a sectarian theology, and not of broad principles, that offer themselves now to the world's good heart?

My own society, and the sentiments of many in this neighborhood (seen, it is true, only in under-currents), present these convictions forcibly to my mind. If I wish to speak of the American *Unitarian Association*, I can speak to but comparatively few people among us; and those, Massachusetts people, or the original founders of the society. Our gains, from year to year, are made up from people who have little interest in our *name.* They are "come-outers:" they have learned to despise or abhor the popular *theology.* Some have been Universalists, and are weary of sectarian presentations of truth; some are Spiritualists, who want for their children, or for themselves, a more Christian presentation of truth; some have belonged nowhere, though they have no objection to hear Zaccheus preach from the branches, or the good Samaritan at the sign-post. It seems to me to be a little of perversion of

the minds of such people, to insist *strongly* upon movements in behalf of *our* Association; or to attempt to make them believe that Unitarian*ism* is the great movement to which they belong, and which occupies the front rank in the progress of thought of the age. I do not want our denomination to *usurp* a place which does not belong to it; to call itself the whole, while it is only a part; to assume to be the head, while it is only a part of a head, — an eye, a tongue, — while perhaps, too (or certainly, too), it only *shares* the pulsations of the immense heart of humanity, and never has thought to call itself the *heart*.

We, — we Boston people, — for Unitarians are almost wholly a Boston denomination, — do not, I believe, either in Boston or elsewhere, overlook the immense upheavings of older formations of theology. We do not want to impress our scholarly ways upon the progress of thought, throughout the community; and so, it seems to me, we might as well do something to harmonize or unite these various classes, so many individuals of whom, in little less than solitude, brood over some new Messiah of a church, large as their hearts, progressive as the mind, prophetic as immortality.

I know it is continually said, "Movements cannot be hurried;" "Churches cannot be forced into organizations;" and the like: all of which is true. Yet every organization is begun by some *one*, and at *some* time; and Martin Luther himself, when he went to the church-door with his hammer and his theses, would probably have denied it to be possible that the hour and the man had come for a new organization.

What I have written, I have not written for the public, but for you; and want to hear from you in return: though if you rather choose to write an *article* in the "Monthly Journal," that shall discuss these considerations, many

more may be addressed, who will be as much interested as yours, &c.

Notes on the Above.

We have chosen to print this letter, because bearing on an important point, and one the consideration of which ought not much longer to be delayed. Our opinion is, briefly, this: —

1. That some more effective organization for practical purposes is needed by our churches.

2. That it should be an organization of *churches* or societies, not of ministers alone, nor of individual Christians.

3. That the basis of union should be, not Unitarianism, but Christianity.

4. That the objects of the union should be, not to make proselytes to a sect, nor converts to a doctrine, but disciples of Christ.

5. That, to become his disciples, we must agree together to do his work; viz., to seek and save the lost. The work of the organization should be, to seek and save the most abandoned, neglected, and forlorn human beings in every place, and to bring them to Christ as to a friend and helper.

6. Forms of action should not precede, and so hamper, but follow, the spirit.

7. We should not imitate the Orthodox, nor oppose them, but leave them to do their work while we do ours.

8. The name of "*Unitarian*" must be abandoned; for, in this organization, Trinitarians and all others should be welcomed. It should have a truly catholic basis, and be meant to include all.

9. Every society joining it should agree (1) to attend its meetings, by delegates; (2) to contribute regularly to its funds; (3) to extend its usefulness by missions, planting auxiliaries everywhere.

CHRIST A SAVIOUR.

A Dialogue.

A. I once thought that I needed Christ as a Saviour. Now I do not.

B. Why not?

A. Because it seems to me that every man must *save* himself. I need Christ as a teacher, example, and friend, but not as a Saviour. If I rely on Christ to save me, I shall not exert myself.

B. Let us test the truth of this by an example. You are skating on Jamaica Pond. The ice is thin, and you break through. You struggle ineffectually to get out. Some one comes up; stretches himself on the thin ice, at the risk of his own life; succeeds in reaching to you his stick; and pulls you out, with the help of others. Would you not say, "He saved my life"?

A. Yes, certainly.

B. But he did not prevent you from exerting yourself. His coming encouraged you to make new efforts. You had just given up all struggle as hopeless. His helping you induced you to try again to help yourself.

A. But this does not apply, perhaps, to spiritual things.

B. Then take another test. A missionary goes to the heart of Africa, and finds the natives cannibals and grossly wicked. He preaches to them, teaches them, and, like Dr. Livingstone, succeeds in winning their confidence and love. They now exert themselves to break away from their vices and sins. He is their savior; for without him they would never have been rescued from their paganism and vice. But he saves them by arousing their energies, and making them try to save themselves.

A. This I can believe. But is not Christ thought to save us while we are passive?

B. Possibly, by some. But there is no passive salvation. To be saved is to be filled with a spirit of active obedience, love, and intelligence. The Christian heaven is activity of head, heart, and hand. The heaven in man is activity: the hell in man is passivity.

PLAN FOR A BIBLE CLASS.

[Plan for the systematic study of the doctrines and principles taught in the New Testament. This plan has been tried for three years, in one of our churches, with success.]

Many persons in our churches have felt the need of a more systematic and thorough study of the Bible. The following plan has been found effectual for the purpose: —

A blank book is prepared, with the headings or titles written at the top of each page; beneath which titles are to be entered the corresponding texts. Thus, in the book before me, — a large quarto commonplace book, — there are nine chapters, each chapter containing eight or ten sections. These chapters are on (1) God, (2) Christ, (3) Man, (4) Religion, (5) Duty, (6) Salvation, (7) the Church, (8) the Future Life, (9) Miscellaneous. Under the first chapter are these sections, — (1) Existence of God, (2) Unity, (3) Omnipotence, (4) Omniscience, (5) Holiness, (6) Justice, (7) Goodness, (8) Mercy to Sinners, (9) Providence, (10) Creation, (11) Trinity.

A space is left at the end for supplementary heads. In the book before us, the following are the supplementary heads thus far: —

Kingdom of Heaven; Promises; Prophecies; Inspiration of Writers; Errors and Contradictions, apparent or real; John the Baptist; Character of Christians; Law and Gospel; Warnings; Difficulties; Holy Spirit; the Devil; Demoniacs; Angels; Intellect in Religion; Family of Jesus; Prudence of Jesus; his Courage; his Compassion; his Piety; Quotations from Old Testament; Virgin Mary; Chronology; Atonement by Jesus.

The mode of study may be as follows: Each member of the class has a commonplace book like this, divided and headed in this way. On Sunday afternoon, all look through two or three chapters of the New Testament; and, wherever a text is encountered bearing on any of the topics here set down, the number of the chapter and verse is written in pencil in the proper section, or sections, on the side of the page.

When the class meets, each reads the texts thus recorded. If any are thought irrelevant to the subject of the section, they are erased. Others, after discussion, may be added. Obscure passages are explained. The more important texts are then written out in their proper places, and less important ones are left, — referred to only by chapter and verse.

If this course is pursued (and it may occupy several years to go through the New Testament), each one in the class will be satisfied that he is really acquainted with the teaching of the Scripture in each of the parts referred to. He knows *all* that is taught, for example, concerning human sinfulness, — all that Christ says about it, all the apostles say. Such definite and thorough knowledge is surely worth having. We therefore suggest to our churches and ministers the adopting some such plan.

HYMN.

CHILDREN of the good and brave;
Men whose fathers chose a grave,
Freedom, Truth, and Right to save! —
For that Freedom stand.

Sons of those whose tired feet pressed
These far borders of the West!
For their homes, which God hath blessed,
Lift the heart and hand.

Lift your heart to God in prayer;
Lift your hand, the work to share,
All true souls will freely dare
For the Mother-land, —

Mother-land, whose noble plains
Stretch from under tropic rains
To Aroostook's mountain chains, —
Stretch from sea to sea;

Mother-land, whose mighty arm
Guards our homes from all alarm,
Shielding every cot from harm
Under Liberty.

When our multitudes increase,
And all fears and fightings cease,
In the sunny day of peace,
Let us faithful be.

In the dark and bitter day,
When the battle-trumpets bray
For the fierce and cruel fray,
Let us gravely go,

With an arm which only draws
Sword to save the righteous cause
Of human rights and equal laws
From their bitter foe.

So shall all oppression end,
Union thus and Freedom blend,
And the peace of God descend,
Curing every woe.

INSPIRATION AND INFALLIBILITY.

A QUESTION.

[The following note explains itself. A few remarks, in reply, are appended.]

When we give up plenary inspiration, and allow that inspiration is not infallibility, how are we to know where to stop? Shall we look upon the Bible precisely as upon any other book? Then we can prove nothing from it. Still, why are we called upon to claim for it any more authority than it claims for itself? And where, excepting perhaps the prophecies, does it claim any thing more than any other book which pretends to be a truthful history, or a transcript of a person's own thoughts?

Is the Bible the word of God any farther than, speaking from the printed page, it is answered by the word within, — the true Immanuel? And when Fénélon, Baxter, or Channing so speak, and are so answered, do not they speak the word of God as well?

Is not much of the reverence, so called, with which the Bible is regarded, rather a superstition, the result of early education and prejudice? And yet we know this *is* more than a common book.

Being little accustomed to writing sense for other people to read, I cannot condense these questions as much as could be wished. Please answer them in any way you think proper. I remain your obliged friend.

REMARKS.

Perhaps the best answer to these questions will be found by considering the nature of inspiration. Let us compare it with sight. The perception of an outward world, through the senses, is *outsight:* the perception of an inward world, through inspiration, is insight.

A man looks at a tree or a house. He sees it, and says, "There is a tree." I, sitting somewhere where I cannot see it, ask, "What kind of a tree?" He replies, "It is an elm." I ask, "How do you know it?" He says, "I see its form, and the character of its leaves, and its bark: I know it to be an elm."

Now, he is authority to us: we believe him. But he is not infallible: he may be mistaken. It may not be an elm, after all. But, because the testimony of the senses may deceive us, we do not the less rely on them; for we know, that though occasionally they may lead us into error, yet usually they are reliable. All that we *know* of the outward world comes through the outward perceptions: all that we *know* of the spiritual world comes through inward perceptions.

The one knowledge is just as certain as the other. I am not more sure of the existence of the sun, moon, and stars, than I am of the existence of joy, sorrow, hope, fear, love, hatred, jealousy, remorse, sense of duty, sense of dependence. The one we know by *out*sight; the other, by *in*sight.

Authority, in regard to outward facts, belongs to those who have been where we have not been, and seen what we have not seen. On that authority we rely. We trust life, fortune, all we have in this world, on this authority; yet we never suppose it to be infallibility.

And so *authority*, in regard to spiritual facts, belongs to

those who have been where we have not been, and seen what we have not seen. This is what we specially mean by inspiration. It means, that God has shown, inwardly, to some persons, a world of truth which he has not shown to others. So they become authorities to others in regard to those truths; but they are not infallible.

Error, in regard to outsight and insight, arises in these ways. A man may not *observe* accurately what is before his outward or inward eye; he may not *recollect* accurately what he has correctly observed; he may not *express* accurately what he correctly remembers.

What evidence have we, then, of the correctness of inspiration? The same evidence that we have of the correctness of the testimony of one who relates what he has observed in the outward world.

Du Chaillu comes from equatorial Africa, where no one has been before him, and tells us what he professes to have seen of gorillas and of man-eating savages. Before he becomes an authority on these subjects, we notice, (1.) The tone of reality in his account. (2.) Its harmony with our previous knowledge. (3.) Its harmony with itself. (4.) Its agreement with the testimony of subsequent travellers. These four conditions being fulfilled, he becomes an authority; and on the strength of his testimony, so confirmed, we put our fortune in a ship's cargo, or our lives in a journey, to those regions.

The same tests are used, by all of us, in regard to inspired writers. The great authority to us of the New Testament comes, not from Paley's argument, but from its tone of reality, its harmony with all our other best knowledge, its inward unity, and its accord with the experience of souls in all subsequent ages.

Such are a few hints, which may suggest full answers to the above inquiries.

LETTER FROM ENGLAND

[The following letter, from Mr. James, of Bristol, indicates the spirit in which all well-disposed Englishmen regard our war. It is a letter honorable to Mr. James, and to the Unitarian body in England.]

Harley Lodge, Clifton, Bristol, Dec. 10, 1861.

My dear Sir,— At a recent meeting of the Western Unitarian Christian Union, the following resolution, moved by the Rev. J. L. Short, of Bridport, and seconded by John Worsley, Esq., of Bristol, was unanimously passed. As Secretary of the Association, it is my duty to forward a copy of it to you, at the request of our committee. I have been unwell, or it would have been sent before.

"*Resolved*, That whilst deeply deploring the civil war which has arisen in the United States of America, and as friends sympathizing with the trials and anxieties of our Unitarian brethren in that country, this meeting devoutly hopes, that, by the overruling hand of Divine Providence, the war may issue in the utter overthrow of that system of slavery which has so long darkened the land."

This resolution was not with us, my dear sir, a mere matter of form. It was intended to express our fraternal interest in all that relates to the great trouble — the dreadful calamity — which has come upon you as a people; and our earnest desire and prayer, that the contest in which you are engaged may issue in good to the institutions and the political life of your nation, from which freedom and humanity have anticipated such glorious results. Be assured that there is no bias *here* towards the *South*, — the foundation of whose constitution is negro slavery. However your conflict may terminate, it is quite clear that there can be no real sympathy between England

and the rebels, — the Confederate States. The planters of the *South* have readily trampled on the great principles for which we have been for many years contending; and it is impossible that we should join hands with those who are striving to perpetuate the bondage and degradation of four millions of human beings. Some of us have thought that the North has not evinced any real determination to grapple with the evil of slavery in the struggle upon which you have entered. But we have hope and confidence that the cause of liberty will be promoted by it; and we know that you and others are as anxious, as the truest anti-slavery advocates amongst us can be, for the abolition of slavery. To this point, the labors and sacrifices of many honored friends and brethren in America have long consistently tended. The period, I trust, is not far distant when their noble and Christian object will be accomplished.

It grieves me to think, that, whilst I am writing to you, there should be any danger of war and strife between England and America. God grant that matters may not be pushed to this fearful extremity! We are looking for intelligence from your country with great solicitude. I am rejoiced that there has been scarcely any mark of resentful feeling exhibited, and certainly no angry, rash desire manifested, by our people, for proceeding to hostilities. The nation has been much pained at what has been done. We think an act has been performed, which is not in accordance with the recognized laws of nations; that it ought to be disavowed; and that the men who were taken from the "Trent" should be given up. Your President and Government will surely listen calmly to the reasons which Earl Russell will submit to them in order to show that wrong has been committed against us; and, if on both sides there is a will to do what is just and right, all will be

well. Good men with us and with you will strive and pray for peace between two nations which have so much in common; which are so near alike; and between which there could not be *war*, without consequences most disastrous to themselves and to the world at large.

Most sincerely do I hope, that, when you write to me in reply, — and, if you can command time to give me a few lines, I shall be glad to hear from you, — you may be able to say that the dispute is settled, and that there will be no disturbance of the amicable relations of our beloved countries. Believe me, yours faithfully,

WILLIAM JAMES.

Rev. J. F. CLARKE.

UNITARIAN CHURCH AT WASHINGTON.

[The following notice of our churches, and our church in Washington, which we cut from one of the New-York papers, will interest our readers.]

THE UNITARIAN CHURCH.

THIS church, which has passed through the ordeal which a faithful church must ever pass through, is now perhaps the most united and healthy in Washington. The Unitarians have always been more or less sympathetic with every side which stood for the dignity of human nature, — a theme which in this country has been rendered most fully by Dr. Channing, who was the uncle of the minister of the Washington Church. So fully was the spirit of this denomination on this side, that not one of its churches in all the disloyal districts has now a preacher. In New Orleans, Mobile, Nashville, Charleston, and Richmond,

their churches stand silent, and rebuking by their silence the great wrongs of humanity there perpetrated.

The Washington Church is now united about one who has, in this his own country and in Liverpool, always defended the rights of man. He stands, now as ever, true and faithful, wise and careful; and the country may congratulate itself that this distinguished orator, when the war began, staid in Europe only long enough to deliver and print a lecture on the whole origin and significance of the rebellion, setting many a European thinker and reader right, then sped to this country, and was called to his watch-tower at the capital.

On Saturday, I had the pleasure of calling, in company with Mr. Channing, upon the President, who received us at a private hour. Mr. Channing opened the conversation with an appeal to the President to lead in relieving the country of slavery, — perfect justice being done to loyal slave-owners, — so fervent, calm, and eloquent, that his voice seemed to be falling out of the heavens. There were but three present; and the President's conversation was so frank and generous, that I shall not repeat a word he said: but I will say, that we left him convinced of his disposition to do right, whatever we may have thought of his views of the best way to put down the rebellion.

I was pleased by seeing and feeling the prevalence in the Cabinet, and among Congress-men, of a solemn and serious spirit, which alone is worthy of the emergency. I think the anecdotes and dinner-table skirmishes have ceased. I was several times reminded of the old St. Christopher, who began bearing a child over a small stream, and who, ere long, found himself striving with a vast flood, with a giant on his shoulders. May our nation, like the Christ-bearer, find the burden it now bears to be the savior from all evil!

OUT OF THE WEST.

Will the editor of the "Monthly" allow me to supply one deficiency in Brother Collyer's account of the state of our churches in the West?

He omits to mention the "Church of the Redeemer," in Cincinnati. In the spring of 1859, several members of the Unitarian Church in Cincinnati requested their pastor to resign: other members of the society requested him to stay. The congregation seemed to be nearly equally divided; and finally the pewholders agreed, by a vote of twenty-eight to one, to sell the church, and to divide the proceeds between two new churches, — one to consist of the friends, and the other of the opponents, of the pastor. These votes were passed April 12, 1859. On the 16th, the new church, composed of those dissatisfied with the pastor, was formed, with a covenant whose preamble runs thus: —

"Believing in one God, our heavenly Father, the one proper object of supreme love and worship; and in his Son, our Lord and Saviour, Jesus Christ, the Mediator between God and men, and the anointed Redeemer of the world; in the revelation of God's will to man, as contained in the Holy Scriptures; in the divine mission, the death and resurrection, of Jesus Christ; and in the immortality of the human soul, — we," &c.

This church, calling itself "The Church of the Redeemer," has held weekly services from that time until the present; making efforts to supply itself also with a permament pastor, and offering ample means for the support of those whom it has invited to assume that office. In both the cases in which a candidate has been invited to settle, some other church has seemed to him a more eligible field; and they are still a flock without a shepherd. That they should, under such circumstances, hold together three

years; buy, and fit up, a good house of worship (still owning, as individuals, about one-half the old house); maintain a Sunday school; hold frequent social parish gatherings; engage zealously in enterprises of charity, both for the poor and for the army; and maintain an ordinary congregation of respectable size, for the hearing of the word as preached by chance supplies, — is, I think, a very honorable thing to them, and a proof of the vital efficacy of Unitarian views in maintaining good works. Brother Collyer was probably not aware of the facts, or he would have mentioned them.

But perchance some reader may ask, "Were they not schismatical in leaving the First Congregational Church?" I answer, No. The parties are so nearly equal, that each claims to be a majority; and the proposition to sell, and divide the proceeds, came from adherents of the pastor. The law required one of the parties to retain the old name of the First Congregational Society (or the sale, which is not yet effected, would not be valid); and it was conceded that the adherents to the pastor should retain it. Very fortunately for them, one of the pewholders has contested the legality of the sale, and thus deferred it; thereby giving them three years' use, without rent, of a house belonging equally to members of the Church of the Redeemer and to them.

But as the parties are nearly balanced; and as the present First Congregational Church hold new views, while the Church of the Redeemer hold the older form of Unitarian doctrine, — the latter, certainly, are not guilty of being seceders or schismatics. If Unitarians are justified in leaving Trinitarian churches, and assembling together to hear a purer doctrine, they are justified also in leaving any congregational church where doctrines are statedly preached which they deem (honestly, even if erroneously) further from the truth than even Calvinism. All honor to the men of Cincinnati, whether in the Church of the Redeemer or in the present First Congregational Church, who act, not

from the impulse of passion, nor under the guidance of prejudice, but from earnest, well-considered, and ever-present convictions of duty, and from heartfelt loyalty to Christ! Very cordially your friend and brother,

THOMAS HILL.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 13, 1862. — Present, Messrs. Hedge, Emerson, C. W. Clark, J. F. Clarke, Brigham, Newell, Barrett, Stebbins, Winkley, Sawyer, Nichols, and Fox.

On motion of Rev. Dr. Stebbins, Chairman of Committee on Western Correspondence, it was voted to present a copy of each of the publications of the Association to the Library of Union College, Merom, Ind.

The Committee on New-England Correspondence presented an application for aid, to the amount of fifty dollars, from the society in Athol, Mass.; and, as the appeal seemed to be a peculiarly urgent one, the Treasurer was authorized to pay to them the sum asked for.

The Secretary laid before the Board a letter from Rev. John K. Karcher, of Toronto, Can., asking for a donation of books to his parish library; and it was voted, that a copy of each of the publications of the Association be sent to him for that purpose.

As it was stated that the second edition of "The Soldier's Companion" was nearly exhausted, the Finance Committee were authorized to print another edition, whenever it should seem to them expedient.

NOTE. — It should be remembered by the readers of the above reports, that important business often occupies the time of the Committee, at their meetings, of which it is not best to publish any account. At this meeting of Jan. 13, for example, more than half of the time was spent in discussing such matters; and, though the report seems to indicate that but little was accomplished, such was not the fact.

INTELLIGENCE.

Mr. Augustus M. Haskell, a graduate of the Cambridge Divinity School in the class of 1861, was ordained as pastor of the Barton-square Society, Salem, on Wednesday, Jan. 1. The following was the order of services: Chant, "Oh! praise the Lord;" invocation, by Rev. Edmund B. Willson, of Salem; selections from the Scriptures, by Rev. Charles Noyes, of Brighton; hymn; sermon, by Rev. Horatio Stebbins, of Portland; ordaining prayer, by Rev. George R. Noyes, D.D., of Cambridge; original hymn, written by Rev. William Newell, D.D.; charge, by Rev. James W. Thompson, D.D., of Jamaica Plain; right hand of fellowship, by Rev. Henry W. Foote, of Boston; concluding prayer, by Rev. George W. Briggs, D.D., of Salem; anthem, "God be merciful unto us;" doxology; benediction, by the pastor.

The new church erected by the South Congregational Society, Boston, in Union-park Street, was dedicated on Wednesday evening, Jan. 8. The services commenced with a voluntary on the organ; which was followed by the anthem, "I will lift up mine eyes unto the hills." Rev. Henry W. Foote, of King's Chapel, offered the opening prayer, and read the eighty-fourth Psalm; the choir chanting the alternate verses. The Chairman of the Building Committee, Mr. Henry P. Kidder, then made a brief address. Rev. George H. Hepworth, of the Church of the Unity, read selections from the Scriptures, the congregation responding; after which, the act of dedication was read as follows: —

Minister. — To the glory of God our Father, to the gospel and memory of his Son, and to the communion and fellowship of his spirit, —

Congregation. — We devote and dedicate this church.

The dedicatory prayer was offered by Rev. Samuel K. Lothrop, D.D., of the Brattle-street Church. The hymn, written by Charles Sprague, Esq., for the dedication of the old church, was then sung. Rev. Edward E. Hale, the pastor, preached the sermon from the text, 1 Cor. x. 31: "Do all to the

glory of God." The choral and hymn, "Hallelujah! praise the Lord," was then sung by the choir, assisted by the Orpheus Musical Society. The concluding prayer was offered by Rev. Frederic H. Hedge, D.D., of Brookline; and the services closed with a hymn, sung by the congregation, to the tune of "Old Hundred."

The Unitarian church in Dighton, Mass., having been thoroughly repaired, and greatly improved, at an expense of some $2,300, was rededicated on Wednesday, Jan. 1. The following was the order of services: Chant, by the choir; reading from the Psalms, by Rev. Francis Le Baron, pastor of the society; hymn; prayer of dedication, by Rev. Charles H. Brigham, of Taunton; anthem; reading of Scriptures, by Rev. George F. Clark, of Norton; hymn; sermon, by the pastor; prayer, by Rev. George F. Clark; anthem; benediction.

Rev. ORVILLE DEWEY, D.D., closed his connection with the New South Society, Boston, on Sunday, Dec. 29, after four years' service as its pastor; the cause of his resignation being the state of his health.

Rev. THOMAS STARR KING has resigned his office as pastor of the Hollis-street Society, Boston; and his resignation has been accepted. When Mr. King left for California, in April, 1860, leave of absence for fifteen months was given him by his society, instead of accepting the resignation he then tendered; but in view of the success which has attended his ministry in San Francisco, and the present condition of public affairs in California, he feels it his duty to continue longer in his present field of labor.

Mr. JOSEPH B. MARVIN, a graduate of Antioch College, was ordained as pastor of the society in Toledo, O., on Friday, Jan. 10. The order of services was as follows: Voluntary, by the choir; prayer, by Rev. Robert Collyer, of Chicago, Ill.; reading of the Scriptures; hymn, by the choir; sermon, by Rev. M. D. Conway, of Cincinnati; silent prayer; prayer of ordination, by Rev. M. D. Conway; right hand of fellowship, and charge to the minister, by Rev. S. S. Hunting, of Detroit, Mich.; charge to the people, by Rev. Robert Collyer; hymn, by the congregation; benediction, by the pastor.

Rev. WALES B. THAYER, of Randolph, has accepted an invitation to take charge of the society in East Marshfield, Mass., for six months, commencing with the first Sunday in January.

Rev. JAMES WALKER, D.D., of Cambridge, has been chosen to preach the Annual Election Sermon before the Massachusetts Legislature, next year.

Rev. D. N. SHELDON, D.D., has closed his pastoral relations with the society in Bath, Me.; and has taken charge of a new Unitarian society in Waterville.

Mr. JAMES T. HEWES, a graduate of the Cambridge Divinity School in the class of 1861, has accepted a call from the Hawes-place Society, South Boston; and will be ordained on Wednesday, Feb. 19.

Mr. SAMUEL C. BEANE, a graduate of the Cambridge Divinity School in the class of 1861, was ordained as pastor of the society in Chicopee, Mass., on Wednesday, Jan. 15. The following was the order of services: Anthem; introductory prayer, by Rev. Francis Tiffany, of Springfield; selections from the Scriptures, by Rev. Crawford Nightingale, of Groton; hymn; sermon, by Rev. Edward E. Hale, of Boston; prayer of ordination, by Rev. Thomas T. Stone, of Bolton; hymn; charge, by Rev. John F. Moors, of Greenfield; right hand of fellowship, by Rev. Augustus M. Haskell, of Salem; anthem; address to the society, by Rev. William Silsbee, of Northampton; concluding prayer, by Rev. B. V. Stevenson, the Universalist minister of Chicopee; hymn; benediction, by the pastor.

Rev. GEORGE F. CLARK, formerly of Norton, has received and accepted a call from the society in Stow, Mass.

ACKNOWLEDGMENTS.

1861.

Dec. 24.	From	Society in West Cambridge, for Monthly Journals	$13.00
„ 26.	„	Society in Dedham, for Monthly Journals . .	26.00
„ 27.	„	Society in Leicester, for Monthly Journals . .	8.00
„ 28.	„	Society in Chicopee, for Monthly Journals .	10.00

1862.

Jan.	1.	„	Society in Belmont, for Monthly Journals . .	$14.00
„	2.	„	Rev. Dr. Briggs's Society, Salem, for Monthly Journals	23.00
„	„	„	Society in Charlestown, N.H., for Monthly Journals	12.00
„	„	„	Mr. Philemon Putnam, as a donation	3.00
„	3.	„	a friend in Boston, for Meadville Theological School $60.00	
			For India Mission 10.00	
			„ general purposes 10.00	
			„ Army Fund. 1.00	
				81.00
„	„	„	another friend in Boston, for Meadville Theological School $50.00	
			For India Mission 10.00	
			„ Army Fund. 5.00	
				65.00
„	10.	„	Young Ladies' Society connected with Rev. Dr. Hill's parish, Worcester, for Western Missions	10.00
„	11.	„	Society in Fairhaven, for Monthly Journals .	5.00
„	„	„	Society in Peterborough, N.H., for Monthly Journals	8.00
„	„	„	Society at West Newton, for Monthly Journals	10.00
„	„	„	Society in Peterborough, N.H., as a donation	14.00
„	13.	„	Society in Billerica, for Monthly Journals . .	12.00
„	14.	„	Mrs. L. L. Walker, as a donation	3.00
„	„	„	Society in Leominster, for Monthly Journals .	26.00
„	„	„	Society in Northfield, for Monthly Journals .	8.00
„	„	„	Barton-square Society, Salem, for Monthly Journals	30.00
„	15.	„	two little girls, for Mr. Gangooly	0.16
„	„	„	Second Society, Chicago, Ill., for Monthly Journals	25.00
„	17.	„	Rev. E. B. Willson's Society, Salem, for Monthly Journals	37.00
„	„	„	Society in Augusta, Me., for Monthly Journals	17.00
„	18.	„	Society in Burlington, Vt., for Monthly Journals	30.00
„	20.	„	Society in Plymouth, for Monthly Journals .	15.00
„	„	„	Rev. S. W. McDaniel, for books	5.00

ARMY FUND.

			Amount already acknowledged	$1,153.56
Jan.	3.		From Society in Troy, N.Y., additional	1.00
„	„	„	friends in Boston (acknowledged above) . . .	6.00
„	8.	„	the ladies of Rev. J. A. Swan's Society, Kennebunk, Me.	46.81
„	15.	„	Rev. C. C. Everett's Society, Bangor, Me. . .	50.00
				$1,257.37

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Horatio Alger, Jr.	Cambridge.
G. W. Bartlett	Cambridge.
John B. Beach	Meadville, Penn.
La Fayette Bushnell, care of "Christian Inquirer,"	New York.
F. L. Capen . . . Care of Barnard Capen, Esq.	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Merritt E. Goddard	Cambridge.
J. L. Hatch	Boston.*
John W. Hudson	Springfield.
Lyman Maynard	Milford, Mass.
John Orrell	Boston.*
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
D. H. Ranney	W. Brattleboro', Vt.
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
William A. Whitwell	Harvard.
J. Henry Wiggin	Montague.
George A. Williams	Deerfield.
Martin W. Willis	Nashua, N.H.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.
J. C. Zachos	Cincinnati, O.

ERRATUM. — In January number, page 13, line four from bottom, for "John xv." read "John v."